

Swedish Study Guides – Inner Reality + SSE

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Editor's Note: This file contains study guides for Inner Reality, and explanatory notes for the epilogue in Search in Secret Egypt. The study guide was developed by Anna Bornstein, Robert Larson, and others – with PB's assistance – as a pilot study guide for his book Inner Reality, published by Larson Press Sweden. At that time the Swedish government supported study groups on many subjects, and this was one of the Larson titles chosen to be included in that project. There is little indication that PB himself wrote any of the material in the study guide, although we know that he met with Ms. Bornstein to review the content and she incorporated his suggestions. The annotations to the epilogue of SSE appear to be written by PB for a later edition of the book. There are some internal inconsistencies in this document, but we have kept them as this is the version that was in PB's possession at the time of his death.

For more information about the people and texts PB quotes or references here, please see the file titled "Wiki Standard Info for Comments." For more information about the editorial standards, spelling changes, and formatting that we have implemented – including page and para numbering – please see the file titled "Introductory Readers' Guide." We have introduced minimal changes to the text; our changes deal with inconsistencies of spelling, educated guesses at illegible words, and the rare modification of grammar for clarity's sake. Whenever there is any

question as to whether what is typed is what PB wrote, please consult the associated scan of the original pages, currently to be found in a PDF of the same name. – Timothy Smith (TJS), 2020

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(1-1)¹ **Dr phil. Paul Brunton** (Foto u.), in der Schweiz lebender weltbekannter englischer Autor von Werken über östliche Philosophie, Mystik, paranormale Phänomene, Yogis, Magier und Fakire, aber auch die Geheimnisse der ägyptischen Pyramiden (eine Reihe erschienen in deutscher Sprache, 6 allein im Hermann-Bauer-Verlag, Freiburg), ist im Alter von 83 Jahren hinübergegangen. Am Montag, dem 29. Juli 1981, erlag er im Krankenhaus von Vevey (Schweiz), in das er am vorangegangenen Samstagabend eingeliefert worden war, einer starken Gehirnblutung. Obgleich im Koma liegend und unfähig sich zu bewegen, erlangte er einmal am Sonntagabend und in den letzten zwanzig Minuten vor seinem Heimgang volles Bewußtsein und vermochte ein Abschiedswort zu formulieren: "Wir werden uns wiederbegegnen!" Sein Tod war friedvoll: er starb mit einem Lächeln auf den Lippen.



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Foreword

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FOREWORD³

(3-1)⁴ FOREWORD (to the Swedish edition) of "The Inner Reality"
by Paul Brunton

¹ The para on this page is unnumbered.

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³ "Swedish Study Guide" was inserted at the top of the page by hand.

⁴ The paras on this page are unnumbered.

In Sweden the quest which many have undertaken for material and physical well-being has cleared the ground for the longing for emotional and mental health and the well-being of the soul whose final aim is the recognition of man's true spiritual nature and divine heritage. The material life becomes empty and futile no matter how affluent, if taken by itself without higher spiritual values as a foundation.

In Sweden as in many other industrialised countries where there is an interest in and devotion to the purification of the external environment one now begins to wake up to the corresponding need for inner purification and spiritual growth.

The ideas put forth in this book are representative of a trend of thought which is gaining an increasing influence in the West, profoundly affecting the life especially of the younger generation. A new spiritual ideal is gradually beginning to emerge which complements both the orthodox religious outlook and the materialistic way of life which has proved inadequate when faced with the increasing modern social problems.

These mystic and philosophic concepts will not be alien to the Swedish mentality since they lead to a practical personal application of a higher truth and to a balance of inner stillness and outer activity - not to the introverted passivity and fatalism so often wrongly attributed to them.

I have been asked to provide a study plan to this Swedish edition to help both the individual student as well as those who prefer to study in a group. The study course includes an introduction to meditation and should help to clarify the ideas of this quest for inner peace.

The chapters "The Scripture of the Yogis" in the original English edition have been removed from the Swedish version and will be included as a commentary to a new Swedish version of "The Bhagavad Gita" translated by Martin Krauklis⁵

Paul Brunton

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FOREWORD

Music for Each Session

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MUSIC FOR EACH SESSION

(5-1)⁷ (in order as recommended by PB)

Bach - S:t Matthews passion: Opening part "Kommt ihr t ochter helft mir klagen."

Bach - Mass in B Minor: Kyrie Eleison

Bach - Jesus bleibet meine Feeude

⁵ This individual is referred to on the Larson Swedish site, but I can find no other reference to him as a translator. - TJS, 2017

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⁷ The paras on this page are unnumbered.

Beethoven – Missa Solemnis – Opening part
Mozart – Vesperae Solennes de Confessore – Laudate Dominum
Handel – Largo
Handel – Messiah – Opening part
Mozart – Requiem – Opening part
Beethoven – Ninth Symphony – slow movement
Bach – Gonnod: Ave Maria

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MUSIC FOR EACH SESSION

Changes, Additions And Deletions

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CHANGES, ADDITIONS AND DELETIONS

(7-1)⁹ Changes, additions and deletions in the Swedish edition (1976) of The Inner Reality

NAMES AND ORDER OF CHAPTERS PREFATORY

WHAT AM I

THE SHORT PATH

SELF ANALYSIS

THE QUESTION OF ASCETISISM

ERRORS OF THE SPIRITUAL SEEKER

WHAT IS GOD

A SANE RELIGION

THE KINGDOM OF HEAVEN

THE SEVEN BEAUTITUDES

THE MYSTERY OF JESUS

THE GOSPEL ACCORDING TO ST JOHN

The three chapters ‘The Scripture of the yogis’ has been excluded and will be published separately as a commentary to a Swedish translation of The Bhagavad Gita.

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CHANGES, ADDITIONS AND DELETIONS

What Am I?

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WHAT AM I?

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⁹ The paras on this page are unnumbered.

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(9-1)¹¹ WHAT AM I, THE SHORT PATH

1. What is meditation?
2. What misconceptions do people have about meditation?
3. What are the best times to practice meditation?
4. Are you the physical body?
5. Are you your feelings?
6. Are you your thoughts?
7. How should one deal with the tendency of thought to wonder?
8. What is the use of breath control practices?
9. What is a glimpse of the Overself?
10. Discuss the meaning of the long and short path.

(9-2) Commentary: Most people who start the short path have usually had a glimpse of the Overself, because otherwise they find it too difficult to understand what the short path is about. The long path, through its studies and practices is the period of preparation for the advanced quest. It is called the long path because there is much work to be done on it and much development of character and emotions to go through. After some measure of this preparation the aspirants enter the short path to complete this work. This takes a comparatively much shorter time and as it has the possibility of yielding the full self-enlightenment at any moment it ends suddenly. What they are trying to do on the long path continues by itself once they have entered fully on the short path. On the long path they are concerned with the personal ego and as a result give the negative thoughts their attention. On the short path they refuse to accept these negatives and instead look to the Overself. Thus the struggles will disappear. This change of attitude is called "voiding" them. The moment such negative ideas and feelings appear then instead of using the long-path method of concentrating on the opposite kind of thought, such as calmness instead of anger, the short path way simply drops the negative idea into the Void, the nothingness and forgets it. Now such a change can only be brought about by doing it fastly and firmly and turning to the Overself. Constant remembrance of the Overself has to be done all the way through the short path. The long path works on the ego; but the short path uses the result of that work, which prepared them to come into communion with the Overself, and become receptive to its presence, which includes its grace.

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WHAT AM I?

Self Analysis

11

¹¹ The paras on this page are unnumbered.

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SELF ANALYSIS

(11-1) ¹³ Is psycho-spiritual self analysis a branch of psycho-analysis? No. Psychoanalysis is concerned only with the ego and especially with its negative side, but on the quest the whole self, including the ego's positive side and the higher spiritual self is considered. Special attention is given to this higher self.

(11-2) What is the dream state?¹⁴

a) It is the state of the ego's thoughts and feelings expressed through uncontrolled creative imagination breaking into sleep.

b) In some cases and only at certain times it is a way when, because sleep is a relaxation of the personal [self,]¹⁵ the higher self can communicate messages to it, either directly or through symbols.

(11-3) What is the relation between [the]¹⁶ deep sleep state and the Self?

(11-4) What is the relation between the physical body and the self?¹⁷

The physical body is a part of the ego.

(11-5) What is the relation between the feelings and the Self?

Both lesser and higher self use and express through feelings, just as they also use thoughts.

(11-6) What is the Self or "I"?

It is the essence of a conscious being.

(11-7) What is consciousness?

It is the universal being behind all individual being. Thinking about this question unconsciously becomes a meditation, which Ramana Maharshi has called the "Who am I" exercise and which is described in the book "The Secret Path." It is an analysis of the self, but quite different from ordinary psychoanalysis. To know the final answer to "Who am I" one must seek it from consciousness itself. It begins to come after you stop probing intellectually, when the mind lies still and receptive and waits for the response from the Overself. It comes as an experience, fused with a knowing of what it is.

(11-8) Why is the stilling of the mind necessary at this last stage?

¹³ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

¹⁴ "dreamstate" in the original.

¹⁵ The original editor added comma and deleted "when" after "self," by hand.

¹⁶ The original editor inserted "the" by hand.

¹⁷ The original editor changed period to question mark by hand.

When the answer comes the limitations of the ego are shown up and the ego itself is seen to be held within the larger being of the higher self, from which it gets its own small fragment of consciousness and

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SELF ANALYSIS

13

SELF ANALYSIS

(continued from the previous page) life. This is the highest discovery of meditation – the discovery of the true Self.

(13-1)¹⁹ What is the best use which can be made of the mind?

To seek for and find truth. It is because the thoughts, emotions and actions are so preoccupied with the ego's existence that they get in the way through their activity. They have to be relaxed, quietened, and transcended.

SELF ANALYSIS

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The Question Of Asceticism

15

THE QUESTION OF ASCETICISM

(15-1)²¹ Why is it a mistake to believe that the spiritual life can only be lived and found in monasteries, convents and ashrams?

Because the divine part of each person can be awakened and become active anywhere, both outside and inside such places.

(15-2) Does the monastic ideal appeal to the modern person?

The basic idea is still needed of a place where people can retire from the world and devote themselves to spiritual study and meditation. However the form it will take will change and monasteries themselves will be continued or replaced by centres. In these centres of retreat one could study comparative religion and comparative mysticism.

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¹⁹ The paras on this page are numbered 9, making them consecutive with the previous page.

²⁰ Blank page

²¹ The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

(15-3) Why are ascetic disciplines given to the spiritual aspirants?

Because they have to get the co-operation of their bodies, minds, emotions and will for these aspirations.

(15-4) What are the common forms of personal asceticism?

a) Giving up meat diet.

Some give it up by slow stages and others completely all at once. To give it up completely is natural and easier to the heroic type of person. Those who give it up by stages often start by giving up red meat, and then later follows white meat and then again later fish and eggs. Each person can set his own pace, taking several years for each stage.

b) giving up alcohol as a daily drink.

Alcohol temporarily paralyzes the brain centres in which we get our nerve reaction to meditation practices and spiritual aspiration which form the basis of moral values. Therefore it is better not to drink alcohol just before meditation...that is a necessary discipline for all questers. It is better for spiritual aspirants whether they meditate or not to avoid the stronger alcohols like whiskey brandy and gin and in any case not to drink alcohol to excess. It is the excess that is most dangerous. Why do people drink alcohol anyway? Because it temporarily frees them from the troubles and burdens and cares of their lives and gives them a happy glowing feeling - the effect is similar to some of the drugs - it offers a copy of the exhilaration and peace of mind and feeling of freedom which a quester gets from spiritual experiences or glimpses, but not always - if they drink to excess they will get the equivalent of nightmares, just as those who take the stronger drugs like heroin often do. It is an illusory way of getting rid of problems. Better to seek a spiritual way, which is safer and more lasting. The

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THE QUESTION OF ASCETICISM

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THE QUESTION OF ASCETICISM

(continued from the previous page) use of hallucinative and narcotic drugs is increasing rapidly - what has been said about alcohol applies to this too, that it is anti-spiritual²³ and the raptures which it gives are false imitations of the real thing and this must be remembered by spiritual aspirants since it is in opposition to spiritual growth.

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²³ We have inserted a hyphen for clarity.

(17-1)²⁴ Why has the ascetic ideal of complete chastity been given such importance for spiritual aspirants in the Orient and to a less extent in the West?

Sex²⁵ is the strongest feeling in all animals because Nature is trying to keep the race of living creatures to continue their existence so that by evolution they will have the necessary physical bodies to eventually rise higher and higher spiritually. But the quester is in a special position because he has to get self-control which is not demanded from other animals. Without control of feelings and thoughts he could not reach the high spiritual goal. This is why those saints, [prophets, and]²⁶ churches have set up the condition of chastity as being very important.

(17-2) Why are the younger generations rebelling against the ascetic ideal?

The young are rebelling against most of their elder people's ideals, not only against ascetic ones. They demand complete freedom now,²⁷ as the sex passion is much stronger in them naturally than when they are themselves in middle age or old age. But despite their opposition there is still, as in the past, a place for monastic or celibate life for those who feel called to it.

(17-3) What is a sane attitude towards sex?

The idea of sex often gets confused with the idea of marriage - but people can marry for other reasons than sex. The western churches and eastern religious organisations declare that the outer form of being married is the important thing. If you want to live a religious life, you have to apply the ideal of the middle way. Don't go to an extreme one way or another. There must be some self-discipline. How far each person must decide for himself, dependent on his capacity. The middle way will be a flexible thing - its definition must come from within himself and not be something which he groans under. If he develops his intuition - it will begin to give him guidance. Rigid rules laid down can be broken at any time if they are imposed from outside. The quester has to study sex and how it affects meditation and the willpower. It is the most dramatic force in human nature, but it is also the most powerful source of deception.

THE QUESTION OF ASCETICISM

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Errors of the Spiritual Seekers

19

ERRORS OF THE SPIRITUAL SEEKERS

²⁴ The paras on this page are numbered 5 through 7, making them consecutive with the previous page.

²⁵ The original editor deleted "Because" before "sex" and changed "sex" to "Sex" by hand.

²⁶ The original editor changed "prophets" to "prophets, and" by hand.

²⁷ The original editor inserted a comma by hand.

²⁸ Blank page

(19-1)²⁹ What are the common misunderstandings about spiritual attainment?

There is much confusion both in the Orient and in the West in the minds of most seekers, connected with the personal quest [and]³⁰ the various teachings which they study about those who have attained the goal and spiritual experiences.

(19-2) What are the errors about health?

One can say that a spiritual life is more conducive to health because it requires us to take more care of ourselves, to be more careful in trying to keep out negative thoughts, emotional upsets and bad food. To purify the mind and the emotions and body helps to improve the health and reduce nerve stresses.

(19-3) What are the errors about occult powers?

(19-4) What are the errors of prosperity?

(19-5) What are the errors of healing?

(19-6) What are the errors of spiritual attainment?

(19-7) What are the errors about spiritual experiences?

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ERRORS OF THE SPIRITUAL SEEKERS

What is God?

21

WHAT IS GOD?

(21-1)³² What is God?

(21-2) What is the concept of God as different from God himself?

(21-3) How does man create God in his own image?

²⁹ The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

³⁰ The original editor inserted "and" by hand.

³¹ Blank page

³² The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

(21-4) Where is God to be sought?

(21-5) Why does God mean one thing to a small child and another to an educated adult?

(21-6) What is the difference between a personal God and an impersonal God?

(21-7) Why does God appear as light to many mystics?

(21-8) Why has the sun been worshipped all over the world since the most ancient times?

(21-9) How is God to be sought?

(21-10) Why did Jesus remain silent when Pontius Pilatus asked him: What is Truth?

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WHAT IS GOD?

A Sane Religion

23

A SANE RELIGION

(23-1)³⁴ Why seek God?

(23-2) Why has religions less influence nowadays than a hundred years ago?

(23-3) How do religions come into being?

(23-4) How and why do religions decline?

(23-5) Why are the religions of the world coming closer together?

(23-6) What is the future of religion?

(23-7) What is a sane religion?

(23-8) Why must ministers become all inspired?

(23-9) How should we worship God?

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³⁴ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

(23-10) Will the ecumenical movement affect the general attitude to religion in Sweden?

24³⁵

A SANE RELIGION

The Mystery of the Kingdom of Heaven

25

THE MYSTERY OF THE KINGDOM OF HEAVEN

(25-1)³⁶ Why is the sermon on the mount so important?

(25-2) How should we pray?

(25-3) Does God lead us into temptation?

(25-4) What is the Kingdom of Heaven?

(25-5) What is the purpose of life?

(25-6) What is the Overself?

(25-7) Why is it necessary to obtain spiritual realisation in the waking state?

(25-8) What is the condition called eternal life?

(25-9) What are the mystery schools?

(25-10) Why is it so difficult to find the Kingdom of Heaven?

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THE MYSTERY OF THE KINGDOM OF HEAVEN

The Seven Beatitudes

27

THE SEVEN BEAUITTUDES

(27-1)³⁸ Why did Jesus say: "Blessed are the poor in Spirit?"

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³⁶ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

³⁷ Blank page

(27-2) Why is life in the world like a dream?

(27-3) What is inner detachment?

(27-4) What is true and false humility?

(27-5) What is true and false righteousness?

(27-6) What is the law of spiritual cause and effects?

This iron cosmic law is known in the East as Karma. Karma means that whatever we think and feel and do brings back to us its corresponding effects according to the same extent. If you do good, you receive good. If you do harm you will be harmed. These are the moral effects. If you work hard you get the results of your work. If you are lazy, the results will be adjusted accordingly. Something like this appears in the teachings of scientific physics, in the law that every action meets with an equal physical reaction.

(27-7) Who are “the pure in heart”?

(27-8) What is spiritual discrimination?

(27-9) Who are the true peacemakers?

(27-10) What is behind the experience of death? (Quotes from³⁹ _____ the Wisdom {of the Overself} P 131 - 133)

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THE SEVEN BEAUTITUDES

The Mystery of Jesus

29

THE MYSTERY OF JESUS

(29-1)⁴¹ There is a conventional picture and concept of Jesus held in the western countries. However there is another unconventional picture and conception of him and his teachings which has been traditionally passed down in the Near East.

³⁸ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

³⁹ There is a blank after “from”; the only thing I can think of that might go there is the relevant Chapter on Death from the Wisdom of the Overself. – TJS, 2017

⁴⁰ Blank page

(29-2) Is reincarnation a lost Christian doctrine?

(29-3) Who are the Messiahs?⁴²

(29-4) Who are the false Messiahs⁴³ and antichrists?

(29-5) What is the meaning of the “son of God”?

(29-6) What was Jesus special mission?

(29-7) Why is the influence of Christianity weaker than in earlier centuries?

(29-8) What was Jesus attitude to the common people?⁴⁴

Quote from “A Search in Secret Egypt,” p 193 (1970 Weiser edition) “The Mystery which hath been hidden from ages and generations” as one of Christ’s Apostles declared, would be revealed to the unprivileged masses and the common folk. But what the antique institutions communicated to the elect few by a difficult process would be communicated to all the people by the simple power of faith, Jesus had too much love in his heart to provide for a few alone, he wanted to save the many. He showed them a way which required nothing more than sufficient faith in his words: he offered them no mysterious occult process of initiation. Yet it was a way which could give those who accepted it as great a certitude of immortality as could the Mysteries.⁴⁵

(29-9) Is meditation a way to the “Kingdom of Heaven” as Jesus thought?

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THE MYSTERY OF JESUS

The Gospel According to St John

31

THE GOSPEL ACCORDING TO ST JOHN

⁴¹ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page. The first para is unnumbered.

⁴² “Messias” in the original.

⁴³ “Messias” in the original.

⁴⁴ This question was originally followed by “(1” which is how a footnote is indicated in this file. Thus the paragraph starting with “Quote from” after 29-9 actually belongs here, as it now appears. – TJS, 2017

⁴⁵ The original typist deleted a quotation mark after “Mysteries.” by hand.

⁴⁶ Blank page

(31-1)⁴⁷ What is the creative Word?

(31-2) Are there many gods?

There are many World-Minds and therefore there are many universes - each universe has its own World-Mind.

The World-Mind is born in a body of light and is both the intelligence behind the entire universe and the life-force within the universe, including all its huge variety of creatures. Universes appear, live, decay and disappear, and with them the creators. New ones are born with new creators - therefore new Gods. This is a continuous never-ending process - but in the end all comes from and goes back into Mind.

(31-3) What is the difference between the Absolute impersonal Mind and the World - Mind which is born from it?

The unknown and unknowable absolute God is Mind. The knowable and known God is the World-Mind. At any one point in time there are countless universes and therefore seemingly countless gods. The life force is enclosed within our universe but for us it is seemingly infinite space.

(31-4) From what was the world made?

From light. The Greek Orthodox church derived from the earliest Syrian Egyptian and Christian church predating the Catholic and Protestant churches, teaches that man can't go further than the mystic experience of God as light, which they call union with God.

(31-5) In what way are we temples of the living God as the apostle Paul declares?

The Overself is present in us as a ray of the sun of God and that makes our bodies temples. People who don't believe that turn their bodies into stables - for the animals.

(31-6) What does "being born again" mean as spoken by Jesus?

To be reborn out of materialism; the new awareness that one is also spirit. Without that rebirth one cannot attain to "The Kingdom of Heaven." This rebirth starts the initiation into the quest which really begins with the first glimpse - until then you can only hear about it or read about it and form opinions about it. To be fully reborn as a new man one passes through two periods - preparatory and advanced - the

⁴⁷ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

⁴⁸ Blank page

(continued from the previous page) first is called the long path and the second the short path. (Read the material on this in the chapter "The short path.")

(33-1)⁴⁹ How should a Christian worship God in Spirit and Truth as Jesus told us to do?

(33-2) Why did Jesus confess "I can of my own self do nothing"?

He as a human being is just the man Jesus, who can do nothing above the ordinary. But as he states elsewhere in the word: "I seek to do the will of the father" he transfers his own will and consciousness to the Overself - that is the difference between Jesus as a man and Jesus as an instrument and channel for the Overself, where he becomes God-inspired and becomes the Christ representing the higher Self. Christ means the Anointed One. The higher Consciousness is now using him - the anointment is the inspiration flowing through him.

(33-3) What is the meaning of: I and my father are one?

The ego surrender its own will and desires.

(33-4) What freedom does Jesus promise when he says: The truth shall make you free?

(33-5) Jesus said: "Peace I leave with you." What kind of peace did he mean? Is it the peace of this world where the nations have peace for a few years and then start fighting another war? Or is it the peace where men have no greed, no hatred, no anger in their hearts and therefore do not need to fight other men? So the answer to this question is not the outer political one but the inner heartfelt one.

The Scripture Of The Yogis

(35-1)⁵² Why is there a growing interest in the eastern religions?

⁴⁹ The paras on this page are numbered 7 through 11, making them consecutive with the previous page.

⁵⁰ Blank page

⁵¹ PB himself inserted "Will be used in the study for the Bhagavad Gita" by hand.

⁵² The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

Through improved means of travel and increased curiosity and the results of the world wars there has been much more contact and communication between the eastern and western peoples in most departments of life, in those of food, clothing,⁵³ culture etc and in religious ideas. Among these ideas there are several worth studying - i.e. reincarnation and Karma.

(35-2) What is the bible of the holy men of India?

Bhagavad Gita "The Lords song." It describes the scene on a battlefield before the battle [is]⁵⁴ to begin - one of the Indian avatars (divine incarnations) named Krishna instructs the young prince Arjuna who is the leader of the good forces which are fighting those who represent the forces of wickedness. The book is a mixture of bits of history and mythology and deals with a period at least 5000 years ago, so it is now difficult to separate one from the other. The story may also be taken symbolically as representing the spiritual teachings given by the god Krishna to his devotee prince Arjuna.

There are different teachings given in each chapter of the Gita. Krishna describes the different paths to the highest human goal, telling Arjuna to choose from them, but one of the reasons for this teaching is to show how to do one's duty in the world and yet not be dragged down by it inwardly while seeking this goal. There are two schools of thought - the pacifist and the literalist. The pacifist was headed by Gandhi, and supplies a symbolic interpretation, the literalist takes the book as a historical record.

(35-3) Why should one act in the world when one does not want to?

You cannot escape from action - whether it be physical or mental.

(35-4) What is the path of spiritual knowledge?

It is how to know the Highest Reality, i.e. Truth.

(35-5) What is the path of meditation?

It is also explained in the book. There is one only fitted for people who renounce the world, describing the circumstances in which they should live. The Bhagavad Gita is an advanced book for those who take the quest very seriously. In the Gita there is concrete instruction given about how to meditate, whereas the few testament points to the direction - within.

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THE SCRIPTURE OF THE YOGIS

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THE SCRIPTURE OF THE YOGIS

⁵³ The original editor inserted a comma by hand.

⁵⁴ The original editor changed "was" to "is" by hand.

⁵⁵ Blank page

(continued from the previous page) Both are needed – one shows direction and goal and the other detailed ways how to get there.

(37-1)⁵⁶ In addition to the ways of knowledge and detached action and meditation, if these paths prove too difficult,⁵⁷ there also is the path of intense faith in the reality and devotion to [the]⁵⁸ presence of divinity. The simple man usually follows this path. However some of the qualities needed by the aspirant would apply to all the paths.

– It is I who am to be known by all the scriptures, said Krishna, meaning that to help people realise God is the purpose of all the scriptures. He also said;

– I am the author of scriptures – meaning God has inspired all the contents of the genuine scriptures.

Bad qualities – qualities of the ego when it goes to extremes.

insolence – rudeness. We have to understand something about courtesy and politeness because without it we hurt people’s feelings.

He taught that there are three levels of people – spiritually minded, the very excitable, the inert. He recommends in everything the middle way – not too much of one and not too much of the other – not too much activity without balancing it with meditation...

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THE SCRIPTURE OF THE YOGIES

Amendments

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(39-1)⁶⁰ p 91 between para 3 and 4 insert:

Here follows an excerpt from “The Secret Path” where the first steps of this exercise are described in detail. The paragraph “Observe yourself” is also a direct quote from “The Secret Path”...

(typed excerpt from “The Secret Path”)

So far the quote from “The Secret Path.”

(39-2) p 96 para 2. Here begins a new chapter called: The short Path.

⁵⁶ The paras on this page are numbered 6, making them consecutive with the previous page.

⁵⁷ The original editor inserted comma by hand.

⁵⁸ The original editor inserted “the” by hand.

⁵⁹ Blank page

⁶⁰ The paras on this page are unnumbered.

(39-3) p 101 para 1. After the last line of para 1... you will wake up and discover life-in-itself. add excerpt from The Spiritual Crises chapter The silent call of the Overself⁶¹ (see typed excerpt)

After this excerpt insert:

In order to understand the short path it might be helpful to compare it to the long path which consists of a series of exercises and efforts which gradually develops concentration and character and knowledge. But the long path does not lead to the goal. On the long path you often measure your own progress. It is an endless path because there will always be new circumstances which bring new temptations or trials and confronts the aspirant with new challenges. No matter how spiritual the ego becomes it does not enter the whitest light, but remains in the greyish light. On the long path you must deal with the urges of interference arising from the lower self and the negativity which enters from the surrounding environment. But the efforts on the long path will at last invoke grace, which opens the perspective of the short path.

The short path is not an exercise but an inner standpoint to invoke, a state of consciousness where one comes closer to or finds peace in the Overself. There are however, two exercises which can be of help to lead to the short path, but they have quite a different character than the exercises on the long path. The short path takes less time because the aspirant turns around and faces the goal directly. The short path means that you begin to try to remember to live in the rarefied atmosphere of the Overself instead of worrying about the ego and measuring its spiritual development. You learn to trust more and more in the Higher Power. On the short path you ignore negativity and turn around 180 degrees, from the ego to the Overself. The visitations of the Overself are heralded through devotional feeling, but also through intuitive thought and action. The short path establishes you more and more in peace.

Often the two paths can be trended simultaneously but not necessary equally. Often the aspirant is not ready to start these two exercises until after one or several glimpses of the Overself.

The "Remembrance exercise" consists of trying to recall the glimpse of the Overself not only during the set meditation periods but also

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AMENDMENTS

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(continued from the previous page) in each moment during the whole working span of the day - in the same way as a mother who has lost her child cannot let go of the thought of it no matter what she is doing outwardly - or as a lover who constantly holds the

⁶¹ The original editor added underline by hand.

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vivid image of the beloved in the back of his mind. In a similar way you keep the memory of the Overself alive during this exercise and let it shine in the background while you go about your daily work. But don't forget that the remembrance must be a warm and living feeling if the spirit of the exercise is not to be lost. It must not be mechanical and cold. The time may come later when the remembrance will cease as a consciously and deliberately willed exercise and pass by itself into a state which will be maintained without the help of the ego's will.

The remembrance is a necessary preparation for the second exercise where you try to obtain an immediate identification with the Overself just as an actor identifies with the role he plays on the stage. You act think and live during the daily life, "as if" you were the Overself. This exercise is not merely intellectual but also includes feeling and intuitive action. It is an act of creative imagination where by turning directly to playing the part of the Overself, you make it possible for its grace to come more and more into your life.

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AMENDMENTS

The Inner Reality

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THE INNER REALITY

(43-1)⁶⁴ Short revisions made by PB. [1970 edition {(illegible)}]⁶⁵

(43-2) p 96 para 2 line 11

Between method and wherein insert called the short path

(43-3) 101 insert additional material on the short path at the end of the chapter. (See separate text)

(43-4) p 233 para 2 line 8

between philosophers and of insert and libraries

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THE INNER REALITY

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⁶⁴ The paras on this page are unnumbered.

⁶⁵ The original editor inserted "1970 edition {(illegible)}" by hand.

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Epilogue from Search in Secret Egypt

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EPILOGUE FROM SEARCH IN SECRET EGYPT

(45-1)⁶⁷ I have been asked for an interpretation of the Epilogue which was written down as the words were given me. The following notes are submitted:

(45-2) Many Houses - In temples there are chapels, shrines, crypts, altars and each serves one purpose. The many Houses are symbols of the need to get a rounded experience, to fulfil you as a man, to build up the different sides of your nature. You must harmonise them. Each house is one side of your being. Society is the house of others.

(45-3) Track into the Desert - The ancient Egyptian hermit and monk withdrew to find peace in Nature's company after turning from the world, first outwardly and then inwardly.

(45-4) Street that Grows Red Flowers - The lower astral region, the passions which beset a person who seeks self-purification. The passions are inherited from the animal nature, but we are not animals alone, so we must control them. We must claim our manhood.

(45-5) Ascent of High Mountains - Aspiration, that is, the longing for higher being is essential to lift you out of the herd who is satisfied with small satisfactions. You climb alone and this needs courage.

(45-6) Descent of Dark Caves - These are phases where you don't see your way at all. You are groping and surrounded by darkness. The darkness is the uncertainty - i.e. whether you are going forward or backward. When this becomes acute, it is the dark night of the soul, where there is great spiritual dryness, even deadness. You are inwardly dead and your aspiration cools off until it is nearly gone. This must be patiently borne as it will also pass.

(45-7) Path of Ever Wandering - This is the phase of a certain amount of dissatisfaction with what has been achieved. The thirst for knowledge drives you to go on seeking. It may lead to different teachings and different kinds of self-effort and something from each may be assimilated. During this period you are a wandering scholar and seeker.

(45-8) Way of Sitting Still - The practice of meditation and contemplation is an important part of your efforts. Attention is turned inward. There are various ways of doing so, but in general attention is withdrawn from outer

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⁶⁷ The paras on this page are unnumbered.

EPILOGUE FROM SEARCH IN SECRET EGYPT

(continued from the previous page) surroundings and thought is controlled. It is then concentrated in contemplation which is a more advanced phase. One seeks to enter a condition of inner stillness.

(46-1) Tears - A mixture of suffering and pleasure in different proportions is the destined lot of most of us.

(47-2) Prayer - Whatever is one's social position in the world all must be willing to humble themselves before the higher power.

(47-3) Work - You must work on yourself to purify the emotional nature, cultivate the moral virtues and correct the intellectual outlook.

(47-4) Rest - Now the balance is turned and you have reached the middle point, the end of the long path and the beginning of the short. You learn from your efforts on the long path, the disciplines, summing up what you have gained. Now you can turn from those struggles to the short path and feel more peace. In the end you will have to drop all aspiration and the visiting of centres and gurus. You must be still and let the God within lead you and deliver grace, relying on it alone.

(47-5) Death - The ending of the ego's tyranny is brought about on the short path. The new life that is flowing into the heart from the Overself is causing this tyranny to weaken and eventually to die without your efforts.

(47-6) Life - The stage where you enter conscious harmony with the life, mind and will of the World-Mind - the Being behind the universe.

(47-7) Pity - Now you have the insight and inner peace but what about the others who are not searching or finding. Pity awakens and you may be moved to help to dispel the ignorance and darkness in which they exist. This is done in various ways - publicly or secretly.

Seven Lessons

(47-8) Pleasure - Is the easiest to learn; there is a temporary joy, but it is often followed by pain.

(47-9) Pain - Gives a valuable counterpart to the experience of pleasure, but both are needed to evolve.

(47-10) Hate - Hatred breeds only more hatred - a vicious circle which never ends

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EPILOGUE FROM SEARCH IN SECRET EGYPT
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EPILOGUE FROM SEARCH IN SECRET EGYPT
Seven Lessons

(continued from the previous page) until we learn about the law of Karma and that hate boomerangs. The effects of hate afflict others as well as yourself. Nations also must learn the same lessons.

(49-1) Illusion - Wake up to the fact that everything is passing, including the world's forms and your personal life. In the end all seems like a dream. Metaphysics helps us to understand this intellectually and experience of life helps us to see it. This discovery should persuade us to seek the real. It requires discrimination. Learn to discriminate between what seems and what is, between truth and error and between what is known and what is imagined.

(49-2) Truth - Truth about oneself is often hard to bear when confronted with it, especially the truth that one's own personal self often blocks the way to find one's spiritual self. But it can be dealt with and brought into alignment with the highest part of one's being.

(49-3) Love - After this alignment there is a disappearance of negative thoughts and feelings. A man senses the cosmic harmony, becomes able to commune with God.

To see in the world the work and presence of the World-Mind named by the Egyptians as "The Governor" is to possess insight.

(49-4) Peace - When the deep Peace is fully learnt he finds real satisfaction within his own heart and mind, remaining permanently.

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Seven Lessons

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